

# The Middletown Transcript

PUBLISHED EVERY SATURDAY MORNING  
Middletown, New Castle County, Delaware,  
**MCKENDREE DOWNHAM,**  
EDITOR AND PROPRIETOR.

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MIDDLETOWN, DEL., DEC. 30, 1892

ADDICKS OR NOBODY.

THIS PURPOSE OF THE UNION REPUBLICANS IS HEREIN FULLY SET FORTH.

The Wilmington Sun, the reliable and irresponsible Addicks organ, sets forth the intentions of that faction in the approaching campaign in its issue, Dec. 28th, as follows:—(The comments in brackets being by the editor of the TRANSCRIPT):

"It is the declared purpose of Addicks and his men to seek recognition of their Union Republican party from the National Republican party and if refused it is their intention to deliberately oppose the nomination of that party, or in other words, they propose to prevent McKinley from receiving the electoral vote of this State.—Sussex Republican.

"There is both truth and untruth in the above statement. The Union Republican party of Delaware is a part of the National Republican party; (1)—This is the first falsehood. They were refused recognition four years ago when McKinley was nominated, and again refused last week by the committee at Washington. They are only an Addicks Party.—Ed.) and it rightfully claims the recognition due from the National Republican party to the only legitimate and effective Republican organization in this State—the recognition that is due to the party organization whose history is co-existent with the history of the National party, and which represents a large majority of the Republican voters of the State. (2)—Is the Addicks Party "co-existent with the history of the National Republicans Party?" Only a few weeks ago the Sun declared the Union Republican Party was organized in 1895. There is one Republican Party in Delaware—the Regular Republican.—Ed.)

"The Union Republican party does more than claim recognition from the National Republican party. It demands that recognition (3)—Just as Addicks demands the Senatorship.—Ed.) after having proved its loyalty to the National party by giving it the electoral vote of this State in the campaign of 1896, (4)—Did not Regular Republicans vote for McKinley, the Addicks Electors, after Union Republicans had refused to compromise from the two tickets?—Ed.) after it was fraudulently excluded from the National Convention of that year; after having elected a Republican Congressman in 1898, (5)—Did not Regular Republicans vote for and elect Mr. Hoffecker?—Ed.) and after having thrice made it possible to elect a Republican United States Senator from this State. (6)—To elect one man—Addicks. Being defeated in the election of a Republican was defeated by the Union Republicans three times.—Ed.)

"The Union Republican party's demand for recognition (7)—Why "demand recognition" where "it is a part of the National Party.—Ed.) from the National Republican party is based upon the proofs of Union Republican loyalty to the National party, its principles and its candidates; (8)—By defeating the election of senator?—Ed.) upon Union Republican achievement in Delaware, and upon its present a future potency, in National and State politics, upon the certainty of its ability to be of service—of great service to the National party and upon the certainty that no other party in Delaware will, or can be of any service to that National party.—(9)—Because you will defeat every effort to elect a Senator from this State.—Ed.) Union Republicans seek recognition from the National Republican party for the aid that can give in the work of making Delaware a permanently Republican State. "So much for the truth of the above statement.

"There is no truth in the statement that Union Republicans, if refused the recognition due them from the National Republican party, deliberately attempt to oppose the nomination of the National Republican party, or that they propose to prevent McKinley from receiving the electoral vote of this State. (10)—It has been so threatened, —Ed.)

"The declared purpose of the Union Republicans, so far as the nominees of the National Republican party is concerned, is to support them. The declared purpose of the Union Republicans in the State is a different thing. (11)—Which defines the Republican Party in the State and is the same thing Nationally.—Ed.) This purpose is that the bolters shall not be allowed to put the names of Union Republican candidates for presidential electors on a bolter Republican ticket in the State, thus giving two Republican State Conventions, (12)—How can you prevent it?—Ed.) And two Republican tickets to be voted for at the next general election.

"The opportunity for the election of the Republican electoral ticket and a Republican State ticket in Delaware is still open. (13)—You hold the opportunity to make them fail to agree to or the party to be defeated. The Union Republicans ardently wish that this opportunity shall not be lost; they will accept any fair and honorable proposition to secure Republican success, but if the bolter Republican elect to give the State to the Democrats in order to retain control of and not to let the Republicans have it, they will not be allowed to take their stain, and voting the patronage good by endorsing and voting for Union Republican electoral candidates on a bolter Republican ticket. If they elect, in case there of being two Republican tickets to be voted for, to vote for Union Republican electors, they must vote for them on the Union ticket.

"This is the condition which confronts the bolters, to agree to the primary elections, (14)—Which Addicks would buy or attempt to buy.—Ed.) One State Convention. (15)—Ruled by Addicks mob from Wilmington as was convention of 1895. And one Republican State ticket selected by representatives of Utah in the Roberts case, but so far, the expected witnesses have not reported. The majority of Roberts' votes are already heard, and the extreme is that the Committee will make its report to the House within a week of the reassembling of Congress and that it will be against Roberts.

## A LIE NAILED.

## IN MEMORIAM.

Address at Funeral of Mrs. Mary J. Burris

By Rev. E. W. Caswell.

A shadow came over the Christian festivities of the dear family with whom we mourn today, the gladdest day of all the year was not so merry as we had hoped.

There was a cry in our hearts, "O, for a touch of a vanished hand, A sound of voice that's still."

We only heard the echo of our cry. May we not let Frances Hiday Havrill express our feelings in her beautiful words:

"O, Christmas, happy Christmas,  
It is really come again!  
With its memories and greetings,  
With its joy and with its pain!

There's a minor in the carol,  
And a major of cypress twining.

With the holly wreath tonight,  
The holly wreath never broken.

By laughter light and low,  
As we listen in the starlight

To the "bells across the snow."

"O, Christmas, happy Christmas,  
Tis not very long.

Since other voices blended

With the carol and the song,

It was a joyful evening

As they are singing now.

It we could but see the radiance

Of the crown on each dear brow,

There would be no sight to smother,

No hidden tear to flow,

As we listen in the starlight

To the "bells across the snow."

On every hand, the bells across the snow."

On Sunday afternoon, December 24, 1899, the saintly spirit of Mrs. Mary J. Burris escaped from her body of pain and was with the loved and blest beyond.

Her departure was not unexpected; for

more than a week she had been seriously ill and the loved ones had entertained but little hope of her recovery.

About two weeks ago, while paying

Mother Burris a visit, after singing and

prayer, the dear, devoted woman, in her

age and feebleness, was thinking not of

herself and her infirmities, but of distant

loved ones. She said to me, with such loving

tenderness, "When you go to the city

again, I want you to buy two Bibles and

have them marked on the covers, George

Berkeley Burris," and "R. Cecil Reed." I

wish to send them to my grandsons in

California." Then she added, "Don't you

think that is as good a Christmas present

as I can give them?"

Truly this was another evidence of the

ruling passion strong in the hour of dissolution.

Christ and His Bible were supreme in her affections as she approached the long

looked for home of the soul. How fitting

that the presentation of those Bibles should

become the last act of her long and useful

career! Just before the angelic messengers

came for her happy spirit, the requested

her son Martin Burris to write the follow-

ing words in each of the Bibles, she dictated

the language:

"To my dear grandsons, Berkeley Burris

and Cecil Reed, from their Grandmother Burris,

Christmas, A. D. 1899.

"With many prayers that the precepts

and promises of this Book of Books may be

a lamp to your feet and a light to your

pathway."

"I am too ill to write this to you with

my own hand, my dear sons, and before this

greeting reaches you, I may have gone.

If so, I bid you a loving good-night."

In a little while her expectations were

realized—she had gone from the loving

good-night to friends on earth to the good-

morning welcome of friends in Heaven.

Sister Burris was born in Middletown,

Delaware, in the year 1822. At the early

age of sixteen she consecrated her life to

Christ and united with the Methodist

Episcopal Church at Delaware City.

In the year 1846 she was united in mar-

riage to Nehemiah Burris, who entered the

Heavenly Home nearly two years ago.

The surviving children are: Mr. Martin

Burris and Mary F. Burris, of Middletown,

Fletcher Burris, of Oakland, Cal., Mrs.

Sarah Reed, Berkeley, Cal., and Eugene

Burris, Weiser, Idaho.

Our dear departed friend has been a mem-

ber of the Bethesda M. E. Church during a

half a century; she was therefore one of the

oldest living members of our Society.

Surviving children are: Mr. Martin

Burris and Mary F. Burris, of Middletown,

Fletcher Burris, of Oakland, Cal., Mrs.

Sarah Reed, Berkeley, Cal., and Eugene

Burris, Weiser, Idaho.

One less at home!

That home where separation cannot be:

That home where none are missed eternally.

Lord Jesus, grant us all a place with Thee,

At home in heaven.

One more in heaven!

One less at home!



# Fits Cured

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IT'S DIFFERENT, because it's only policy is to tell the truth. It has no covert or personal interests to promote. It serves no political ambition, no creed, no class prejudice, no mere partisanship.

IT'S DIFFERENT, because it advocates equal taxation and battles against the existing system, which favors the rich corporation at the expense of the farmer, the merchant, the manufacturer and the wage-earner.

IT'S DIFFERENT, because it stands for Republican principles, and makes war upon all who, under the stolen name of Republicanism, are disloyal to those principles.

IT'S DIFFERENT, because it believes manhood and not money should rule. Therefore it upholds the rights of all, as against the aggressive power of the privileged few.

IT'S DIFFERENT, because no boss, no corporation, can control one line of its space.

IT'S DIFFERENT, because it is non-sectarian and broad; every party, every faith, every class, every workman equally with the millionaire, gets a fair hearing in its columns.

IT'S DIFFERENT, because it upholds faith in humanity, and the progress of mankind toward higher ideals, larger hopes and better living.

IT'S DIFFERENT. It will continue to be different. Watch The North American and see it grow.

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## Middleton Directory.

**MUNICIPAL OFFICERS**  
President, W. W. Standish, Secretary, George G. Rose; Charles H. Howell, Wm. R. Cochran, David L. Allen.

**BANKS.**  
People's National Bank—President, G. W. Naudain; Cashier, Geo. D. Kelley; Teller, W. G. Lockwood. Bank Building on East Union Lodge, No. 5, A. P. & M. Meets first and third Monday night in Town Hall. Good Samaritan Lodge, No. 9, O. O. F. Meets every Thursday night in McWhorter's Hall at 8 o'clock.

Damon Lodge, No. 12, K. of P. Meets every Wednesday night in McWhorter's Hall at 8 o'clock.

Welcome Conclave Heslopianas, Meets second and fourth Friday night of each month in Town Hall.

Union Lodge, No. 8, A. O. U. W. Meets every Tuesday night in McWhorter's Hall at 8 o'clock.

**SECRET SOCIETIES.**

Middletown Council, No. 2, R. O. U. M. Meets every Monday night in McWhorter's Hall at 8 o'clock.

Union Lodge, No. 5, A. P. & M. Meets first and third Monday night in Town Hall.

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**LOCAL ORGANIZATIONS.**

Volunteer Hose Company meets first Friday night of each month in Hose House.

**THE SUNDAY SCHOOL.**

**LESSON XIII—FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 24.**

**Text of the Lesson, Isa. xii, 2-7—Memor Verses, 6, 7—Golden Text, Luke 11, 11—Commentary Prepared by Rev. D. M. Stearns.**

**[Copyright, 1889, by D. M. Stearns.]**

**2. "The people that walked in darkness have seen a great light." The Holy Spirit says by Matthew that there was a fulfillment of this and the previous verse when Jesus left Nazareth and came and dwelt in Capernaum (Math. iv, 13-16). The first verse according to the R. V., says "that in the former time He brought into contempt the land of Zebulun and Naphtali, but in the latter time had He made it glorious. Sin always brings desolation and affliction, but the presence of Christ brings light and life.**

**How easy it is for one to get intoxicated with forms of religious ceremonies and beliefs and works! Some have been enthusiastic supporters of mission chapels in the slums, and have prayed and sung and exhorted the tramp and drunkard and thief, and have delighted in the taste of "slumming." It has with some become almost a passion who, in business affairs have been capable of closest dealing and driving hardest bargains with debtors.**

**The world's intoxication is not from alcohol nor opium. The most seductive pleasure is not the dance and card table and the theater. A sprightly pietist, the playing at religion for the applause of men and the good feeling there is in it, is the most dangerous intoxicant.**

**Despisers of those that are given to some kind of religion are very wrong. Sin always brings desolation and affliction, but the presence of Christ brings light and life.**

**Serve God truly and because it is right and you shall find peace and pleasure. Act religiously, for the pleasure of the individual, for when He giveth quietness then thou canst make troublous whether against a nation or against a man only? (Phil. iii, 20.) The secret is in Isa. xii, 19.**

**First District Third Vice President.**

**For five years Rev. Walter J. Yates of the New England Southern conference held this office. At the Bangor convention, July, 1898, he declined reelection and all office because of present**

## EPWORTH LEAGUE.

**Topic For the Week Beginning June 18, "Intemperate Pleasures."**

**Text, II Tim. iii, 4-7.**

**"Lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. From such turn away."**

**Every bodily sense is capable of giving pleasure and pain. Between silence and the thunder crash is a world of sound harmonious and discordant, pleasing or painful. As a rule that which gives ease and satisfaction is beneficial. The pain given is harmful. Sight, smell, hearing, tasting and smelling holds true. That which is good for food is usually good to the taste. The disagreeable is the dangerous. Vile smells and tastes are red flags of danger. Pain is the sentinel to guard the body from injury.**

**Every bodily sense is the signal of safety. We are hungry. That shows bodily needs which can be neglected only at the risk of life. We eat and feel satisfied. That shows the building processes of body are sustaining healthy action. Some kinds of food are very delicious. Without cravings of hunger for food there may be cravings of palate for the taste of good things. Here another danger rises. We may eat just to get the pleasure of tasting and with no regard to need of food. We make the palate master where the stomach should rule. Who to him who does this! Whoever eats for the pleasure of eating will soon have no pleasure from eating. Good digestion waits on appetite and not taste.**

**So it is in every realm of life. The good is the pleasurable, but we unto him who seeks the pleasure giving for the sake of the feeling. He will never miss the good and find that even the pleasant feeling has evaded him.**

**Paul gives in these seven verses a lurid picture of the character of those pleasure hunters. They have forms of religion, which are outwardly correct in ceremony, but never realize any inner power of godliness in shaping the life.**

**How easy it is for one to get intoxicated with forms of religious ceremonies and beliefs and works! Some have been**

**enthusiastic supporters of mission chapels in the slums, and have prayed and sung and exhorted the tramp and drunkard and thief, and have delighted in the taste of "slumming." It has with some**

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**Serve God truly and because it is**

**right and you shall find peace and**

**pleasure. Act religiously, for the**

**pleasure of the individual, for when**

**He giveth quietness then thou can-**

**not exchange with another.**

**The best remedy for self conceit is to**

**get well acquainted with yourself.**

**Alaska and Manila have Christian**

**E Endeavor societies.**

**We live in deeds, not words;**

**In feelings, not in figures on a dial.**

**We should count time by heart throb.**

**He loves who thinks most,**

**Feels the noblest, acts the best.**

**—Bailey.**

**TO FIRE VOERS**

**There is a constitutional pro-**

**tection before the next general elec-**

**tion is held, of which the general**

**public may not be aware, although**

**it has been published in connec-**

**tion with the Constitutional Con-**

**vention. It is an educational**

**test. It is "that no person who**

**becomes of age or who is naturalized**

**after January 1st, 1900, shall**

**be permitted to vote who shall**

**not be able to read the Constitu-**

**tional English, and be capable of**

**writing his name."**

**In connection with the name "Wonder-**

**ful" see Judg. xiii, 18; Gen. xxv, 27, 28; Luke i, 20, 22, and remember that the New**

**Testament begins and ends with Jesus**

**Christ as Son of David, it does seem un-**

**mistakably plain that this coming king-**

**dom is to have Israel for its center,**

**Jerusalem for its capital, the Lord Jesus**

**Christ for its King, and the earth**

**as its territory. How comforting to**

**know that He was once so humiliat-**

**ed! Then shall He yet be so greatly ex-**

**alted! Then shall the full mea-**

**nus of His power be revealed to the**

**whole world, and the world shall**

**see that He is the "Wonder-**

**ful" of the world."**